# Gandhi's Thoughts about Truth and Non-Violence

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**ABSTRACT**

Gandhi was a supporter of Truth and Non-violence. Truth or Satya, and Non-Violance are the foundation of Gandhi's philosophy. The word 'Non-violence' is a translation of the Indian term 'Ahimsa'. He expressed that in its positive kind, Ahimsa' suggests 'The love, that binds one another and to God. Thus it's a unifying agent. Gandhi wrote, 'Ahimsa and Love therefore the same thing'. The word 'Satya' comes from the word 'Sat' which suggests 'to exist'. Thus by the term 'Satya' Gandhi means that isn't solely existent. Gandhi mentioned that Truth and Non-Violence are the 2 sides of a same coin. The paper attempts to throw light on Gandhian thoughts of Truth and Non-Violence in an elaborate way. This paper tries to focus the relation between Truth and Non-Violence.

**KEYWORDS**: Truth or Satyagraha, Non-Violence, Characteristics of Non-Violence,

## INTRODUCTION

Gandhi was a supporter of Truth and Non-violence. Truth or Satya, and Non-Violence are the foundation of Gandhi's philosophy. The word 'Non-violence' is a translation of the Indian term 'Ahimsa'. He expressed that in its positive kind, Ahimsa' suggests 'the love, that binds one another and to God. Thus it's a unifying agent. Gandhi wrote, 'Ahimsa and Love therefore the same thing'. The word 'Satya' comes from the word 'Sat' which suggests 'to exist'. Thus by the term 'Satya' Gandhi means that isn't solely existent. Gandhi mentioned that Truth and Non-Violence are the two sides of a same coin. Gandhi identifies Truth with God. Consistent with several philosophers God is that the highest reality. Gandhi says that there's nothing besides Truth. Thus each Truth and God stands for the best reality or the final world reality. God is denied as a result of the atheist doesn't believe God. However the atheist cannot deny the Truth. Therefore God is known with truth.

**SATYAGRAH:**

Gandhi mentioned that Truth stands for 'reality'. Gandhi delineated Truth as existence, consciousness and bliss. Gandhi says that God is Truth. And Truth is God and 'Satyagraha' is 'agraha' of and therefore, it suggests insisting for truth. Gandhi explained the term 'Satyagraha' from numerous viewpoints. Satyagraha isn't a weapon of the weak, the coward, the unarmed and the helpless. It's a weapon of the virtuous watchful and active. Satyagraha isn't the resistance of evil by evil. It's a resistance of evil by good. In fact, for Gandhi Satyagraha seems to be as a non secular pursuit. It rests on a non secular belief that there's one God behind everything and being, and a similar God resides in all people. Gandhi feels that a belief in rebirth is sort of a pre-condition of Satyagraha. Satyagraha demands unselfish and sincere pursuit of Truth while not having any thought of any advantage or gain, But, one are ready 'to walk on such a pointy 'razor's edge' provided that he somehow believes that he can get the fruits of his sensible work, if not during this life, in later life. Gandhi says, 'with the information that the soul survives the body, he (the satyagraha) isn't impatient to check the triumph within the body.''

Gandhi describes Satyagraha as a force against violence, tyranny and injustice. All these evils arise on account of a neglect of the 'Truth' that's all-pervasive and all-comprehending. Thus Gandhi says that if we have a tendency to begin resisting evil with evil, violence with violence, anger with anger, then we are only adding fuel to fireplace. the foremost effective force against these evils is the one which might force them to evaporate, which is done solely by Satyagraha. The aim of Satyagraha isn't to embarrass the wrong-doer. Its intention is to achieve, what Gandhi calls, a 'change of heart'. In fact, Satyagraha is predicated on the pre-supposition that there are not any 'enemies' or 'opponent'; however there are wrong-doers. Satyagraha demands extreme patience on the part of the Satyagrahi. A wrong-doer cannot see his wrong directly; he can take time to convince his anger and hate. The Satyagrahi should wait with patience for the constuctive sense of the wrong-doer to be aroused.

Gandhi distinguishes Satyagraha from nonviolence. Firstly, Satyagraha isn't a passive state; if truth be told it's a lot of active than violence. Second in nonviolence, there's part of force; it doesn't utterly forbid the violence. In Satyagraha, violence is totally adverse state of affairs. According to Gandhi, a Satyagrahi should possess variety of qualities and characters.

A Satyagrahi should be honest and sincere. A Satyagrahi should not have any mental reservations, he should be broad-minded. A Satyagrahi should be a disciplined soldier. Truth alone be his master and conscience his guide. A Satyagrahi should be utterly fearless. He should not concern even death. A Satyagrahi should be ready for the sacrifice.

Gandhi asserts that a Satyagrahi is needed to practise honesty and non-violence not merely in his action, but also in thought and speech. A Satyagrahi should be firm in his dealings and behavior. Gandhi feels that a real Satyagrahi is ready to face the challenge.

**NON-VIOLENCE AND TRUTH:**

Non-Violence is that the central concept of Gandhi's philosophy. In positive sense Non-Violence suggests 'love'. It suggests that love towards all living creatures. The thought of non- violence suggests human love however love towards all living of the earth. Once anyone claims to be non-violent, he's expected to not be angry with one another. He won't harm; he lives well. He won't swear at him, and he won't cause anyone physical hurt. He should bear up with all the injury to that he's subjected by the wrong-doer. Therefore Non-Violence is complete innocence. Complete Non-Violence is complete absence of ill-will against all that lives. Therefore, it embraces even sub-human life not excluding deadly insects or beats. Non- Violence is, therefore, in its active kind goodwill towards all life. It's pure love. Once the thought of Non-Violence in Gandhi's philosophy is analyzed then variety of characteristics options stand out. Non-Violence doen't mean non-killing. Non-Violence is not born out of cowardliness. Non-Violence implies many positive values. These values embody love, active, resistance to injustice, spirit within the mire of violence, non-possession, honesty and brahmacharya. Non-Violence implies labour that Gandhi derived from Ruskin and Leo Tolstoy. Gandhi outlined it because the 'Divine Law that man should earn his bread by working tirelessly. Non-Violence is among the highest virtues of life. Gandhi asserts that Non-Violence universally applicable. It enhances other values of life. Gandhi expressed that the Divine Spark is gift inside man and that we should perpetually strive keep alive that value. Gandhi thus regarded Non-Violence to be the law of our species. Gandhi wrote, 'Man cannot for live well while not consciously or unconsciously committing violence. According to Gandhi Non-Violence is a excellent way of life. Non-Violence is that the law of our species as violence is the law of the evildoers. Non- Violence is dynamic condition It doesn't mean easy submission to the needs of the evil-doer, however it suggests one's bold move against the need of the tyrant. In the words of Henri Louis Bergson, Non-Violence is a dynamic and artistic move centered on truth. Truth and Ahimsa or Non-Violence' is the two sides of a coin. Non-Violence ought to observe within the mental level. It suggests that exclusion of ill-will against others. So, Non-Violence is non injury to others not only in a physical sense but within the mental sense also. Gandhi is of opinion that 'Killing or Injury to life is associate act of violence solely beneath sure conditions. These conditions include anger, pride, hatred, ego, dangerous intention.

Gandhi's concept isn't simply refraining from inflicting injures to creature; it stands sure as to put positive angle towards living beings. In its positive sense Gandhi mentioned that non violence is one of the fundamental and essential qualities of man. That doesn't mean that violence doesn't present anywhere in life. In fact, even in protective one's existence one has got to commit violence of some kind. Truth is nothing but Love. Love could be a quite feeling of unity. Therefore, Nonviolence insists on a sincere effort to free mind from feelings like anger, malice, hatred, revenge, covetousness etc. According to Gandhi, love is that the energy that cleanses one's inner life and uplifts. Love comprehends such noble feelings as benevolence, compassion, forgiveness, tolerance, generosity, kindness, sympathy etc. Gandhi believed that without following

Non-Violence, Truth cannot be realized. Gandhi expressed that God and Truth are identical. He argued that God pervades all beings. All beings are united by God and therefore the act of unification is done through love or Non-Violence. Thus Non-Violence is ultimately the bonding the Universe that has its origin in God or Truth.

## CONCLUSION

In conclusion it can be said that Truth and Non-Violence are closely interconnected. They're two sides of a same coin. Gandhi's conept of Non-Violence shows that he is not responsive to the aggressive instinct in man. His account of Non-Violence appears to be based on his readings of spiritual text. It is significant to say if Non-Violence is that the expression of the life-instinct inside man then violence is that the expression of the death-instinct.

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